



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

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| 1. By ¹ the winnowers-she, ^y firmly winnowing. ² | وَالَّذِي رَبَتْ ذَرَوَا |
| 2. Then the bearers-she ^{y3} (<i>of</i>) a <i>wegra</i> ⁴ (<i>heavy-burden</i>). | فَالْحَمِيلُتْ وَقَرَا |
| 3. Then the runners-she, ^{y5} (<i>in</i>) firm easiness. ⁶ | فَالْجَبَرِيَتْ يُسْرَا |
| 4. Then the allotters-she ^{y7} (<i>of</i>) firm a matter. ⁸ | فَالْمُقْسَمُتْ أَمْرَا |
| 5. Verily what you ^z (<i>are being</i>) promised, surely (<i>is</i>) <i>ssa'deqon</i> (<i>credible/ always truth manifester</i>). | إِنَّمَا تُوعَدُونَ لَصَادِقًا |
| 6. And verily the <i>Deen</i> ⁹ (<i>requital</i>) (<i>is</i>) surely occurring. | وَإِنَّ الَّذِينَ لَوْقَعُ |
| 7. By ¹⁰ the Heaven, ^w the <i>hubok'e</i> (<i>paths</i>) possessor. ¹¹ | وَالسَّمَاءُ ذَاتُ الْحَبْكِ |
| 8. Verily you ^b (<i>are</i>) surely in a say ^x dissident/different. | إِنْكَرُ لَفِي قَوْلٍ مُخْتَلِفٍ |
| 9. You ^a <i>afako</i> (<i>to be off-right dissuaded/ speciously deterred</i>) <i>a'n</i> (<i>off</i>) <i>it</i> ^x who ^p <i>ofeka</i> (<i>he had been off right dissuaded/ speciously deterred</i>). | يُؤْفَكُ عَنْهُ مَنْ أَفْكَ |
| 10. (Had been) killed the <i>kharrassona</i> ¹² (<i>iterative conjecturers</i>). | قُتْلَ الْخَرَّاصُونَ |
| 11. Who ^r they ^(are) in an abyss <i>sa'boona</i> ¹³ (<i>unmindful of situations</i>). | الَّذِينَ هُمْ فِي غَمَرَةٍ سَاهُوْنَ |
| 12. They ^z ask: <i>ayyana</i> ¹⁴ (<i>which momentous period</i>) (<i>is</i>) the <i>Deen's</i> (<i>Requital's</i>) Day. ¹⁵ | يَسْأَلُونَ أَيَانَ يَوْمَ الَّدِينِ |
| 13. Day they over The Fire ^w (<i>are to be</i>) essayed they. ^z | يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ |

¹ In Arabic the letter “و”= “and.” However, in Arabic “and” has *additional meaning* as an article used to *swear* by the name of Allah. In English the *equivalent* for swearing is “by” and *not* “and.” Therefore, since this *Ayah* begins by making an oath by the name of “الذاريات,” so we start with the word “by” instead of “و,” as the beginning of this *Ayah*. Clearly in English “و” will *not* suffice the meaning.

² The word “ذروا”= *مفعول مطلق*, i.e. in place of an *infinitive noun*. Infinitive noun is used to *emphasize*, to *specify*, to *absolutely confirm* or *affirm* the action in reference. Hence, “firm” to *qualify* the *winnowing*.

³ That is the clouds, see *الطبرى*.

⁴ The word “وَقَرَا” with “كسرة” on the و, is “burden” and some say “heavy burden.” See *اللسان*. Also the “وَقَرَا” is what is carried *internally* (like a fetus in the womb) or *externally* like the *date-palm's sheath* and bunches, or *any burden* which can be carried on a *donkey* or the *mule*. This is versus the “وَسْقَ” of the *camel load*.

⁵ That is the ships, see *الطبرى*.

⁶ The word “يُسْرَا”= *مفعول مطلق*, see footnote 3460 above in this regard.

⁷ That is the angels, see *الطبرى*.

⁸ The word “أَمْرًا” could be “حال”= *conditional*, i.e. they are *commanded*, or *absolute object*= *مفعول مطلق*, see footnote 5745 above in this regard, i.e. *absolute object*= *مفعول مطلق* (= *كثير*) both in *conjecturing/lying*.

⁹ The word “Deen”=“الدِّين” = “religion” has *several meanings*, among them: *requital* or *recompense*, *remuneration* as in this *Ayah*, or *Day of Judgment*, where everyone is *accorded* his/her dues, *good* or *bad*.

¹⁰ See footnote 1 above regarding “و” for swearing, in this case with respect to the Heaven.

¹¹ According to Ibn Abbas, “*Qur'an translator*” the word “حَبَكْ” means the *crafted perfectly*, i.e. the *heaven*.

¹² The word “خَرَّاصُونَ” is plural for “خَرَّاصٌ” not “خَارِصٌ” and “خَرَّاصٌ” therefore, “خَرَّاصُونَ” is simultaneously *vast* (= *عظيم*) and *iterative* = *(كثير)* both in *conjecturing/lying*.

¹³ The word “سَاهُونَ” is *mascilne*, *plural subjective noun*, meaning: *they who are unmindful of a present/ future situation*.

¹⁴ The word “أَيَانَ” = “أَيَانَ” really is “أَيْ أَوْنَ أَوْ أَيْ حَيْنَ” but with *reverence and magnanimity* for whatever “أَيَانَ” was used for. See *معجم النحو* is *which period*, a *specific and important (momentous) occurrence happen*.

¹⁵ See footnote 9 above regarding “Deen.”

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| 14. Let-taste you ^z your ⁿ essay; ^w this (is that) which ^x you ^c were by it ^x <i>tasta'ajelona</i> (affirmably hasten you ^z). | ذُوقُوا فِتَّنَكُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ |
| 15. Verily the <i>muttaqeeena</i> (they who reverentially guard against Allah's displeasure) (are) in gardens ^w and wells. ^w | إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ |
| 16. Takers/taking ¹⁶ they, ^z what gave them their Lord; verily they [were] before <i>tha'leka</i> (afar-that-it/that) ^x benefactors. | إِنَّ الْمُتَّقِينَ مَا أَتَيْهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ حُسْنِيْنَ |
| 17. They ^z [were] a little of the night when ^o <i>yahja'aona</i> ¹⁷ (they ^z nocturnally interruptively-sleep). | كَانُوا أَقْلِيلًا مِنَ الْأَلَيْلِ مَا يَهْجَعُونَ |
| 18. And by the <i>as'ha're</i> (dawns' ere), they <i>yastaghferona</i> ¹⁸ (seek forgiveness they ^z). | وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ |
| 19. And in their possessions (is) a right for the requester and the <i>mabroome</i> (he who was deprived). ¹⁹ | وَفِي أَمْوَالِهِمْ حَقٌّ لِلْسَّابِلِ وَالْمَحْرُومِ |
| 20. And in the Earth ^w (are) <i>Aya'ton</i> ^w (signs/proofs) for the <i>muqeneena</i> (believers with certitude). | وَفِي الْأَرْضِ إِعْ�َاتٌ لِلْمُؤْمِنِينَ |
| 21. And in your ⁿ selves, ^w do then not discern you. ^z | وَفِي أَنْفُسِكُمْ أَفَلَا تُبَصِّرُونَ |
| 22. And in the Heaven ^w (is) your ⁿ <i>rez'qa</i> ^x (rain/ victuals for sustenance) ^x and what you ^z (are being) promised. ²⁰ | وَفِي السَّمَاءِ رِزْقٌ مَّا تُوعَدُونَ |
| 23. So by the Heaven's ^w and the Earth's ^w Lord verily it ^x (is) surely right; like what surely you ^b pronounce. | فَوْرَبِ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌ مِّثْلُ مَا أَنْكُمْ تَنْطَقُونَ |
| 24. Has <i>ataka</i> ^x (happed-on/ come-to you ^g) ^x <i>Ebraheema's</i> (Abraham's) guests' discourse, the <i>mukrameena</i> (they who are hospitality accorded and honored). | هَلْ أَتَنَّكَ حَدِيثٌ صَيْفٌ إِبْرَاهِيمَ الْمُكَرَّمِينَ |
| 25. Edh (when/as) entered they ^z on him then said they: ^z <i>salaman</i> (peace [be on you ^g]); said [he]: <i>salamon</i> (absolute/- infinitive peace [on you ^f]); people, <i>munkaroona</i> ²¹ (unknown folks). | إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُّنْكَرُونَ |
| 26. Then <i>ragha</i> ([he] dodged/furtively swerved) to his family ^w ; then [he] came by a fat calf. ^x | فَرَاغَ إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ |
| 27. Then [he] neared it ^x to them; said [he]: would not ²² eat you. ^z | فَقَرَبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ |
| 28. So <i>anjasa</i> ²³ ([he] anxiously-intuited) of them a <i>kheyfatan</i> ^{w24} (circumstantial state-of-fear); ^w said they: ^z let-not [you ^s] | فَأَوْجَسَ مِنْهُمْ خِفَةً قَالُوا لَا |

¹⁶ That is to say they are following their Lord's prescriptions and proscriptions.

¹⁷ The word "يَهْجَعُونَ" rooted in "هَجَعَ" meaning *interruptively-slept at night*.

¹⁸ The word "يَطْلُبُونَ الْغَرَانَ" = "they^z seek forgiveness." In English there is *no seemly way* to say: "يَسْتَغْفِرُونَ" *per se*. So I settled for saying: "they^z seek forgiveness."

¹⁹ The word "المحروم" *singular, masculine, objective noun*, meaning: *he who was deprived (of worldly possessions)*, there is *no English word equivalent* for the *mabroom*.

²⁰ That is the *rain water* to enliven the land and also whatever is in the "اللوح المحفوظ" of everyone's ultimate disposition, be it in the world or in the Hereafter.

²¹ The word "munkaroon" is *masculine, plural, objective noun*, with *no English equivalent per se*, meaning "folks unknown."

²² Clearly this "الا" is the "الا" for "عرض الترغيب او التحريض" i.e. *urging or desiring, promoting* the action of the following verb. In this case the "desiring" action.

²³ The word "أَوْجَسَ" means to *conceive in the mind, apprehended mentally*. See *الراغب*.

²⁴ The word "kheyfah" = "خِفَةً" is a noun etymologically it is "خِفَةً" as if it is a once. Hence, it is a *circumstantial "state-of-fear" for a given situation*. See *تاج العروس* (320:67) provides *strong support* for "خِفَةً" as so stated, as the *Ayah* says: "So, [he] perceived in himself a *kheyfatan* (a circumstantial state-of-fear) *Mosa (Moses)*." Moses' *kheyfatan* was during the *initial stage* of the show-down between *Pharos magicians* and *Moses*.

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| fear; and <i>bashsharo</i> ²⁵ (<i>they^z told pleasant tidings to</i>) him by a <i>ghola'men</i> ²⁶ (<i>boy</i>) omniscient. | تَحَفَ وَشَرُوهُ بِغَلِيمٍ عَلِيمٍ فَأَقْبَلَتِ امْرَأَهُ فِي صَرَّةِ فَصَكَّتِ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ قَالُوا كَذَلِكَ قَالَ رَبِّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ قَالَ فَمَا حَطَبْتُكُمْ أَيُّهَا الْمُرْسَلُونَ |
| 29. Then <i>aqbala'te</i> ([she] forwardly-advanced) ^w his [woman] (<i>i.e.</i> <i>wife</i>) in a vociferousness ^w then slapped-she ^y her face; and said [she]: <i>ajoozon</i> (<i>an aged-woman</i>), sterile/barren. | قَالُوا كَذَلِكَ قَالَ رَبِّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ |
| 30. Said they: ^z like <i>tha'leka</i> (<i>afar-that-it/ that</i>) ^x said your ^y Lord; verily He (<i>is</i>) The <i>Hakeemo</i> ²⁷ (<i>infinite hekmah</i> ²⁸ <i>Possessor</i>), The Omniscient. | قَالُوا إِنَّا أَرْسَلْنَا إِلَيْكُمْ مُّجْرِمِينَ لِرُسْلٍ عَلَيْهِمْ حِجَارَةً مِّنْ طِينٍ مُّسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسَرِّفِينَ |
| 31. Said [he]: so what (<i>is</i>) your ⁿ <i>khattbo</i> (<i>serious matter</i>); O, you the <i>mursaloona</i> (<i>sent-messengers</i>). | فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ |
| 32. Said they ^z : verily we (<i>had been</i>) sent to a people criminals. | فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ |
| 33. To send [we] on them stones ^w of mud. | وَتَرَكْنَا فِيهَا إِيَّاهَا لِلَّذِينَ سَخَافُونَ |
| 34. <i>Musanwamaton</i> ^w (<i>with signs</i>) <i>enda</i> (<i>by Rule of</i>) your ^t Lord for the exceeders. | الْعَذَابُ الْأَلِيمُ وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَيْ فَرْعَوْنَ سُلْطَنٌ مُّبِينٌ |
| 35. So egressed we whom ^P [was] in it ^w of the believers. | فَتَولَى بُرْكَنِهِ وَقَالَ سِحْرٌ أَوْ مَجْنُونٌ |
| 36. So not we found in [it] ^w other than a house of the Muslims. | فَأَخْذَنَاهُ وَجْنُودَهُ فَنَبَذَنَاهُمْ فِي الْأَيْمَ وَهُوَ مُلِيمٌ وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الْرِّيحَ الْعَقِيمَ |
| 37. And we left in it ^w an <i>Aya'tan</i> ^w (<i>signpost/sign</i>) for whom ^t they ^z fear/know ²⁹ the torment the painful. | جَعَلْنَاهُ كَالْرَّمِيمِ وَفِي ثُمُودٍ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينَ |
| 38. And in <i>Mosa</i> (<i>Moses</i>) <i>edb</i> (<i>when/since</i>) We sent him to Pharaoh by an authority ^x manifester. ^x | فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخْذَتْهُمْ الصَّاعِقَةُ وَهُمْ يَنْظَرُونَ |
| 39. Then he shifted/diverted by his force ³⁰ and said [he]: a magician or a maniac. ³¹ | فَمَا أَسْتَطَعُوا مِنْ قِيامٍ وَمَا كَانُوا مُنْتَصِرِينَ |
| 40. Then We took him and his soldiers, so <i>nabathnahom</i> (<i>We slightly-cast them</i>) in the <i>yamme</i> (<i>sweet/salty water/ sea</i>) while he (<i>is</i>) a blameworthy. | بَشَرًا يُبَشِّرُ أَمْبَشَرٌ |
| 41. And in <i>Aaden</i> <i>edb</i> (<i>when/since</i>) We sent on them the wind, ^w the barren/sterile. | مَا تَذَرُ مِنْ شَيْءٍ أَتْتَ عَلَيْهِ إِلَّا جَعَلْنَاهُ كَالْرَّمِيمِ |
| 42. Not leaves ^w [it ^w] of a thing [it ^w] came-she ^y on it ^x except [it ^w] made it ^x like ³² a decay. | وَفِي ثُمُودٍ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينَ |
| 43. And in <i>Thamooda</i> <i>edb</i> (<i>when/since</i>) (<i>had been</i>) said for them <i>tamatta'go</i> (<i>let-relish you^z the transitory worldly delight</i>) until a while. | فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخْذَتْهُمْ الصَّاعِقَةُ وَهُمْ يَنْظَرُونَ |
| 44. Then recalcitrated they ^z <i>a'n</i> (<i>regarding</i>) their Lord's command; so took-she ^y them the thunderbolt-she ^y while they ^z look. | فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخْذَتْهُمْ الصَّاعِقَةُ وَهُمْ يَنْظَرُونَ |
| 45. So not could they ^z of a standing and nor were they ^z succorers/victors. | فَمَا أَسْتَطَعُوا مِنْ قِيامٍ وَمَا كَانُوا مُنْتَصِرِينَ |

²⁵ See the Lexicon attached to this Translation for *bashashara*/*youbashsharo*/*mubasheron*=**بَشَرًا يُبَشِّرُ أَمْبَشَرٌ**.

²⁵ The word “*ghola'men*” means (1) a *male boy*, (2) a *young mustached boy*, (3) a *hireling*, (4) a *servant/slave*.

²⁷ See the Lexicon attached to this Translation for an exposition on the words **الْحَكِيمُ** “*hakim*” and **الْحَكِيمُ** “*hekmah*.”

²⁸ See the Lexicon attached to this Translation for “*hekma*.”

²⁹ Linguistically the word “خاف” carries *dual* meanings: (1) *fear* and (2) *know*. Both meanings could apply.

³⁰ That is his entire *soldiery and power*, as the word “رُكْنٌ” in “رُكْنَهُ” means: his *supporters of soldiery*.

³¹ The word “*majnoon*” is a *noun* corresponding to “*maniac*” rather than “*insane*” which is an *adjective*.

³² The word “الرَّمِيم” “*ramim*” which is designative of bones in decay. See **الرَّاغِب**

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| 46. And Noohen's (Noah's) people of earlier; verily they were people <i>fa'seqena</i> (rebels-vis-à-vis Allah's command). | وَقَوْمٌ نُوحٌ مِنْ قَبْلٍ إِنَّهُمْ كَانُوا قَوْمًا فَسَقِينَ ١٣ |
| 47. And the Heaven ^w We built it ^w by <i>ay'den</i> ³³ (divine or Might of Mighty); and verily We surely (are) expanding/expanders. | وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ١٤ |
| 48. And the Earth ^w We spread it ^w so <i>ne'ama</i> (most excellent) (are) The Eveners. | وَالْأَرْضَ فَرَشَنَاهَا فَنَعْمَةٌ الْمَهْدُونَ ١٥ |
| 49. And of each thing We created a two pairs, ³⁴ <i>la'alla</i> (craving currently unavailable deed that/perhaps) you ^b reminiscence you. ^z | وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنَ لَعْلَمْ تَذَكَّرُونَ ١٦ |
| 50. So let-flee you ^z to Allah; verily I am for you ^b from Him <i>natheeron</i> (iterative warner) manifester. | فَفَرُّوا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْ نَذِيرٍ مُبِينٌ ١٧ |
| 51. And let-not make you ^z with Allah an <i>elahan</i> (a deity) another; verily I am for you ^b from Him <i>natheeron</i> (iterative warner) manifester. | وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَيْهَا إِلَّا إِنِّي لَكُمْ مِنْ نَذِيرٍ مُبِينٌ ١٨ |
| 52. Like <i>tha'leka</i> (afar-that-it/that) ^x not <i>ata</i> ^x (happed on/ come to) ^x whom ^r of before them of a messenger except said they: ^z a magician or a maniac. ³⁵ | كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مَنْ رَسُولٌ إِلَّا قَالُوا سَاحِرٌ أَوْ مَجْنُونٌ ١٩ |
| 53. Have they ^z mutually enjoined by it; ^x rather they (are) people tyrants. | أَتَوَاصُوا بِهِ بَلْ هُمْ قَوْمٌ طَاغُونَ ٢٠ |
| 54. So let-divert [you ^s] <i>a'n</i> (off) them; thus, not you ^s (are) surely a blameworthy. | فَتَوَلَّ عَنْهُمْ فَمَا أَنَّتَ بِمُلْوِمٍ ٢١ |
| 55. And let-remind [you ^s], as verily the reminding/- remembrance ^w ³⁶ benefits the believers. | وَذَكْرٌ فَإِنَّ الذِّكْرَ يَنْفَعُ الْمُؤْمِنِينَ ٢٢ |
| 56. And not I created the Jinn and the humankind except for worshipping [Me] they. ^z ³⁷ | وَمَا خَلَقْتُ الْجِنَّةَ وَالْأَنْسَاءَ إِلَّا لِيَعْبُدُونَ ٢٣ |
| 57. Neither [I] want from them of a <i>rez'qen</i> ^x (provision/ victuals for sustenance) ^x and nor [I] want that <i>youtt-emoo'ne</i> (they ^x give to: ingest [I]/ feed) [Me]. ³⁸ | مَا أَرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أَرِيدُ أَنْ يُطْعَمُونَ ٢٤ |
| 58. Verily Allah, He (is) The <i>Razzago</i> (Ever/Stout Giver of: provision/ victuals for sustenance/ rain) the Might ^w Possessor, The <i>Ma'teeno</i> (Strong and Indefatigable). | إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ٢٥ |
| 59. So verily, for whom ^r <i>dhalamo</i> ³⁹ (they ^x wronged) (are) <i>dhano'an</i> (offenses) like their companions' <i>dhano'be</i> (offenses); so let not <i>tasta'ajelona</i> (affirmably hasten you ^z). | فَإِنَّ لِلَّذِينَ ظَلَمُوا دَنَبًا مِثْلَ دَنَبِ أَحْسَبِهِمْ فَلَا يَسْتَعْجِلُونَ ٢٦ |
| 60. So <i>waylon</i> (lengthy: stay in a valley in Hell/ bane/ woe) for whom ^r disbelieved they ^z of their day which ^x they ^z (are being) promised. | فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمْ الَّذِي يُوعَدُونَ ٢٧ |

³³ The word “أَيْدٍ” = “*ay'den*,” linguistically speaking is “power/strength/might.” However, in *this case*, it is Allah's. Allah clearly could *endow it to any of His creatures*. There is *no* single English word to mean “أَيْدٍ” *per se*. That is why the word “أَيْدٍ” = “*ay'den*” is transliterated. See *اللسان*.

³⁴ The word “زوج” in “زوجين” strictly and linguistically speaking means (1) pair, (2) *husband or wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen), (5) *hue* (color). And quite relevant to the word “زوج” is its plural: (1) *أزواج*, which could also mean: (2) *similar*, i.e. the *look-likes.* (3) *hues*. See *اللسان*.

³⁵ The word “مجون” is a noun corresponding to “*maniac*” rather than “*insane*” which is an adjective.

³⁶ The word “ذكرى” is “reminiscence/ remembrance” based on this great Ayah, “And if the Satan (causes) you^g to assuredly forget then sit not, after [the] reminiscence/remembrance” (S:6:68).

³⁷ The letter “ن” in “يَعْبُدُونَ” by Arabic (linguistic) Rule, is called “نون الوقاية او العماد، حيث لا يستنقى عنها” = “التحفيف”. The speaker's pronoun “ي” in “يَعْبُدُونَ” is omitted, for “alleviation, lightening” or Ayat's end harmony (rhyme). See *أعراب القرآن، لمحمد صافي*

³⁸ Ibid, only with respect to “يَطْعَمُونَ”

³⁹ The word “ظالم” = “injustice-doer, and “ظالم” = “wronged.” +